

Every year there was a *fono*—a conference—of the Faipules. At these *fonos* matters were discussed for submission to the Government, and the Government in turn submitted different matters to them for their consideration. The *fono* of the Faipules had no legislative powers, but considered matters and made recommendations. As the Pulenu'u exercised jurisdiction over the village, so the Faipule exercised higher jurisdiction over the district. The work of all the Native officials was very valuable. They worked very hard, and it was through them that the people of Samoa were governed. The last three grades mentioned—the Faamasino, the Komisi, and the Faipule—were appointed by the Government, and were almost invariably selected from the Pulenu'us. The appointments were generally by promotion, one step at a time. The Fautuas were the highest Native officials. They were the Native advisers to the Administrator. They were two in number and were very important personages. The two Fautuas were Malietoa and Tuimaalcalifano. They were appointed by the Government, and came next in precedence to the Administrator. Titles of dignity and rank were conferred by the election of the family. The family picked out the best man offering—not necessarily the oldest son of the last holder—and appointed him to the title by a system of election. There had been very numerous cases where titles had been conferred without the knowledge of some branch of the family, and this practice became a frequent cause of squabbles. Last year the Administrator had made it a rule that notice of appointment to titles must be gazetted, and the draft rule was submitted to the Faipules for their opinion and approval. This was a typical instances of the business submitted to the Faipules. This rule had proved the means of avoiding many squabbles. The holder of a title might be deposed by his family if he did not play the game properly.

*Land-tenure:* Alienated land was held under Court grant. The unalienated land was held by the Natives under Samoan custom. The chief held the *pule* (mana) which nearly always went with one of the titles. He was a trustee, and administered the land for the benefit of the whole family. He directed the cultivation of the land and saw that all got a proper share of the food produced. This chief was obeyed by his people. The authority of the chief was a most important thing and one of the greatest factors in the government of the people; to break down his authority would be the gravest mistake. The Administration had more than once prevented considerable disturbances by throwing the responsibility for keeping order upon the chiefs themselves. Their young men would obey them. The chiefs desired peace. They controlled the people, and it was most important that their authority should be maintained. "Break down this authority at the present stage," said the Administrator, "and you would have civil war in a very short space of time."

Education on the islands was not as advanced as in Rarotonga where British rule had held for some time. Village schools were conducted by the missionaries in the villages. There was also a Marist Brothers' school in Apia, where boys and girls received a reasonable education, and there were also three Government schools. More must be done to increase the educational facilities. In the Government schools a great point was made of the teaching of English properly. Two of the Government schools were devoted to white and half-caste children, and the other one was for Natives.

At the present time the islands were being administered according to the German law. This would obtain until such time as the Constitution Order was passed, when it would be replaced by British law.

Mr. Young asked whether there were facilities for the Natives to have their land individualized.

In reply to Colonel TATE said, No. He considered it would very inadvisable to provide them. The law did not permit of private individuals obtaining ownership of land now. The land could not now be alienated by the individual.

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